

:iiiefs son When a king of Uganda had reigned some time, apparently
iiled to several years, a ceremony was performed for the sake of prolonging
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nidets. to a chief of the Lung-fish clan, who bore the title of Nankere and resided In the district of Busiro, where the tombs and temples of the kings were situated. When the time for the ceremony had been appointed, the chief chose one of his own sons, who was to die that the king might live. If the chief had no son, a near relation was compelled to serve as a substitute. The hapless youth was fed and clothed and treated in all respects like a prince, and taken to live in a particular house near the place where the king was to lodge for the ceremony. When the destined victim had been feasted and guarded for a month, the king set out on his progress from the capital. On the way he stopped at the temple of the great god Mukasa; there he changed his garments, leaving behind him in the temple those which he had been wearing. Also he left behind him all his anklets, and did not put on any fresh ones, for he was shortly to receive new anklets of a remarkable kind. When the king arrived at his destination, the chief met him, and the two exchanged a gourd of beer. At this interview the king's mother was present to see her son for the last time; for from that moment the two were never allowed to look upon each other again. The chief addressed the king's mother informing her of this final separation; then turning to the king he said, " You are now of age; go and live longer than your forefathers." Then the chief's son was introduced. The chief took him by the hand and presented him to the king, who passed him on to the body-guard; they led him outside and killed him by beating him with their clenched fists. The muscles from the back of the body of the murdered youth were removed and made into two anklets for the king, and a strip of skin cut from the corpse was made into a whip, which was kept in the royal enclosure for special feasts. The dead body

was thrown on waste land and guarded against wild beasts, but not buried.¹

the king's When that ceremony was over, the king departed to go to ^{ime}¹- another chief in Busiro; but on the way thither he stopped at a place called Baka and sat down under a great tree to play a game of spinning fruit-stones. It is a children's game, but it was no child's play to the man who ran to fetch the fruit-stones for the king to play with ; for he was caught and speared to death on the spot for the purpose of prolonging the king's life. After the game had been played the king with his train passed on and lodged with a certain princess till the anklets made from the muscles of the chief's murdered son were ready for him to wear;

¹ Rev. J. Roscoe, *The Baganda*, pp. 210 sy.